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Warren C. Carberg, *Editor*

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From Our Readers

Dear Mr. Carberg,

The Methodist Church may well be proud of her young men who have come along through many places of important service in many fields. That President Eisenhower named Dr. Henry M. Wriston Chairman of the new COMMISSION ON NATIONAL

(Continued on page 18)

On the Cover . . . Facing a huge lighted cross, in Denver's City Auditorium Arena, 788 delegates to the quadrennial Methodist General Conference seated at rows of tables, chart the denomination's course for the next four years. On the platform are the Church's bishops (right) and clerks and officials of the judicial council (left).

(Religious News Service Photo)

Inside front cover . . . Bishop Gerald Kennedy of Los Angeles, Calif. (right), new president of the Methodist Council of Bishops, receives communion with predecessor, Bishop Marvin A. Franklin of Jackson, Miss., from Bishop Donald H. Tippett of San Francisco, Calif. Chalice used in the service, which opened the denomination's quadrennial General Conference in Denver's City Auditorium Theater, is said to be the oldest Methodist communion cup in America. It was given by John Wesley, founder of Methodism, to St. George's church, Philadelphia, in 1785.

(Religious News Service Photo)

Inside Back cover . . . Alert and remarkably energetic despite his advanced years, Dr. Albert Schweitzer looked like this on the occasion of his 85th birthday recently at Lambarene, French Equatorial Africa.

(Photo by H. Robert Case)

Back Cover . . . Dr. Ralph W. Sockman (left) pastor of Christ Church, New York, receives the distinguished alumni award from Bishop Paul N. Garber of Richmond, Va. The presentation was made at a dinner in Denver for more than 1,000 alumni of Methodist colleges, universities and seminaries in conjunction with the Church's quadrennial General Conference. The award was given by the National Association of Schools and Colleges of the Methodist Church and the Methodist Commission on Christian Higher Education. Bishop Garber is commission chairman. Dr. Sockman is an alumnus of Ohio Wesleyan University, Delaware, Ohio.

(Religious News Service Photo)

Editorial

No Basic Change in Central Jurisdiction

While the rest of the world watched, Methodist delegates from 30 countries at the General Conference at Denver, after long and heated arguments, decided to continue on a segregated basis.

The debate was more bitter than usual because of racial rioting, "sit-downs," demonstrations, arrests in this country and killings in South Africa.

But the Deep South held the line. The report of the Committee of Seventy which recommended "no basic change," was passed with only one minor change.

At the end Northern moderates pointed to the fact that by compromise they had preserved a semblance of unity. It was an uneasy unity, but unity just the same.

There is some hope that during the next quadrennium gradual integration may take place. The new legislation provides for it and the new quadrennium commission, representing the different jurisdictions, will work hard to see that some progress is made towards the abolishment of the Central Jurisdiction.

The question is when, where, and how much. The delegates heard a lot of oratory from their Southern brothers about brotherly love and Christianity, but when it came time to vote they refused to move an inch.

One Denver newspaper compared the arguments to another Civil War with the North and South arrayed on opposite sides while Christ brooded in gentle melancholy above the melée.

Here we saw Christianity in theory only, but not in fact. Observers were forced to reach the rather grim conclusion that if the Commission could not attain more progress after four years of study, there is little likelihood that more can be done during the next four.

It became perfectly apparent that when Dr. Harold C. Case, president of Boston University, moved for abolition of the Central Jurisdiction by 1968 and failed, there was little hope for any breaking down of the walls of segregation erected at the insistence of the South at the reuniting conference in 1939.

Dr. Case pointed to the contradictory nature of the report when he argued: "I submit that it is paradoxical to say that no basic change is envisioned by this report and in the same paragraph to urge that any action by this General Conference be in the direction of the abolition of the General Jurisdiction.

Dr. Case argued that the Central Jurisdiction is a symbol of segregation and that it must be removed to enshrine a new symbol of church-wide unity at the Altar of the Lord.

But, as was fully expected, Dr. Case's "college try" fell short of realization.

But perhaps something can be done in these coming four years. It should be recalled that New England was in the forefront when the movement for abolition of slavery was launched. Perhaps New England Methodists can do something about ending this highly specialized form of religious slavery in the Central Jurisdiction.

If the church is to mean anything, the color of a man's skin should not exclude him from white man's Methodism. At the Altar of the Lord, skins are all the same color.

When Silence Is Treason

I am rather reluctantly being driven to the conclusion that another way of summing up what is wrong with the human race (and that means with the world) is that the "wrong" people are doing the talking and thus become "leaders," while the "right" people remain silent—and do the following and the bidding of the "wrong." I am not quite willing—as yet—to concede that the talkative leaders ("the generally wrongs") are the extroverts, and the silent followers ("the potential and generally rights") are the introverts: but I can cite enough instances to warrant one less optimistic than myself in drawing such an inference.

Of one conclusion, however, I am thoroughly convinced. And that is that all the adages extolling the virtues of silence are false, and deceptive, and can become fatal to mankind's development and well-being. "Silence is golden" is a monstrous untruth. Rather would I assert, "Most silence is high treason"—the resort of the coward, the hireling, the weak, no matter what his "education" or his "culture." Equally outrageous and false are Bonnard's dictum that "Silence is one of the virtues of the wise," and Mrs. Craik's that "Silence sweeter is than speech." And when did "a strong, *silent* man" —actually both his strength and his silence are generally largely fictitious—ever make worthy contribution to mankind?. . .

The most notable example of what I am trying to say is Jesus Christ. It would have been (our maxims suggest) the point of wisdom for him to

(Continued on page 17)

Cambridge Minister Aids Negroes

R. Edwin King Arrested in Montgomery, Ala.

R. Edwin King, of Vicksburg, Miss., a junior at the Boston University School of Theology, is representative of the new type of Methodist of the Deep South, who is sympathetic with the plight of the Negro.

The tall, good-looking, associate minister of Grace Methodist Church in Cambridge, Mass., recently passed through some trying days when he was arrested for "disorderly conduct," in Montgomery, Ala., while studying tensions arising from the present attempts to solve segregation evils.

From a northern point of view his experiences verge on the incredible. Yet, he feels there is reason to hope because of the new generation of white students who seek to abolish conditions under which police are merely fronts for the mob and where the Negro student who wishes to demonstrate or protest must risk death in violent form.

Mr. King is a product of the Methodist Youth Federation and of liberal Methodist Millsap College at Jackson, Miss., where several Boston University graduates are members of the faculty.

His family have been slave-holding planters for generations.

R. Edwin King, young Mississippi theologian at the Boston University School of Theology and associate minister of the Grace Methodist Church in Cambridge, was arrested in Montgomery, Ala., while studying the problem of racial tensions and integration in that city.

It is quite possible that, at the moment, they cannot understand their son. How he came North he explains quite simply. "I have always heard that Boston University has one of the finest seminaries in the country and I always wanted to come there."

His story of how he came to be arrested is quite interesting and gives the reader new light on what is really happening in the South, quite different from the accounts appearing in the Southern daily press.

He was having a number of conferences with Negro ministers in Montgomery, Ala. He did not go there to participate in demonstrations or "sit-ins" of the type that caused so many incidents in Nashville, Tenn.

Earlier in the month, Negro students at the Alabama Teachers' College had demonstrated on the State House steps. As a result the president of the institution was summarily ordered before the governor. He was told very bluntly that unless he expelled the students who participated in the demonstrations he would be replaced. In all, for "various causes," about 300 students were expelled.

But of the 2,400 enrolled students, he estimated that about 1,000 were either expelled or had left by way of protest. New laws, hurriedly enacted, made demonstrations illegal. Church telephones were tapped. Police were everywhere in the Negro sections of the city. Most of them were in plain clothes. Anyone attempting to attend a protest meeting in a church was photographed. Police even went into some churches for the purpose of taking notes and observing what went on.

Klansmen, minus their hoods, patrolled the streets armed with baseball bats. One colored woman was knocked unconscious as she stepped out of a store. The Klansman who hit her said she had cursed him. When she regained consciousness in a hospital she explained that he had cursed her and she had replied only: "Thank you."

Incensed at being thanked by a Negro he had administered the brutal and cowardly blow. The police were everywhere. Hidden from sight in vans were machine guns poised to go into action, along with specially trained police dogs.

Powerful firehoses, capable of causing death, were also at hand. It is readily understood by Negro students that they are not only in danger of imprisonment or fines, they face injury or death at the hands of mobs, for which the police were only a front.

Anxious to avoid anything that would bring on an incident that might result in serious trouble, King arranged a luncheon with some Negro ministers. The luncheon took place in a private dining room in a Negro restaurant and in the Negro section of the city. Also with them at the luncheon were ten students from an

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General Conference 1960

Delegates Fail to End Segregation but Preserve Unity

After millions of words had been spoken in debate and printed in the columns of daily newspapers, the 788 delegates to the General Methodist Conference at Denver returned to their homes in some 30 nations May 7, pledged to attempt to end the Central (Negro) Jurisdiction through attrition. The conference failed to end segregation but preserved its unity.

Appointment of a quadrennium commission to implement and activate the findings of the "no basic change," report of the Commission of Seventy gave hope that something along this line could be accomplished by the end of this quadrennium.

The motion to implement Amendment Nine provided for the nomination by the College of Bishops of a Quadrennial Commission on Inter-Jurisdictional Relations to be composed of a bishop, two ministers and two laymen from each jurisdiction.

It was expected that this commission will act promptly in a study of the possibility of the transfer of Central Jurisdiction churches, districts, annual conferences and areas to other jurisdictions as provided in Amendment Nine and "where such reluctance exists to bring together responsible churchmen, ministerial and lay, to expedite action."

How Commission Works

The commission, in cases where no transfers can be made at present, is authorized to recommend the immediate development of a long-range program designed to create better understanding of mutual problems.

The commission will also work on the adjustment of ministerial requirements, pension and apportionment differentials, minimum support, church extension and ministerial itinerancy.

Three months prior to the General Conference of 1964 the findings of the commission will be printed and distributed to all delegates.

The commission will work closely with the new board of Christian Social Concerns, the annual conferences, with the Department of Christian Social Relations of the Woman's Division of Christian Services and with all other boards and agencies that can facilitate Amendment Nine.

New England Conference delegates. This informal picture was made while the General Conference was in session. Left to right, front: Dr. H. Hughes Wagner, pastor of Trinity Church, Springfield; and Dr. Harold C. Case, president of Boston University, and rear: Mrs. Charles C. McPherson, Southampton; Edward C. Drake, Malden; and Warner C. Danforth, Woburn, all of Massachusetts.

The debate, centering around the question of the Central Jurisdiction, was one of the stormiest in Methodist history. Yet under the direction of the able chairman, Charles C. Parlin, the report was passed with only one small change.

It reached and survived its great crisis on Thursday night, April 28, when delegates fought it out until almost midnight. After that it was comparatively easy sledding.

The hottest debate centered around an attempt by Dr. Harold C. Case of Boston University to set 1968 as a target date for the end of the Central Jurisdiction. His attempt was defeated by a wide margin.

Discussing this "goal" Dr. Case said: "Much work remains to be done before the Central Jurisdiction can be extinguished or eliminated in local churches and districts, annual conferences, Jurisdictions and General Conferences.

"Time is needed and our task is to discover how long is long enough, for this spiritual organizational achievement. It is true that legislation alone will never accomplish segregation. Confession, conversion and kneeling together for the Communion at the Lord's table alone will bring true Christian fellowship.

The Rev. J. Norman Barrett and Mrs. Barrett of Manchester, N. H. They were married at Cambridge, Mass., shortly before the start of the General Conference.

New England Southern delegation. In the front are Thomas Bell of Putnam, Conn., and the Rev. J. Manley Shaw, superintendent of the New Bedford District. Rear: M. Philip Susag, Manchester, Conn., and the Rev. Morrill O. Martin, superintendent of the Providence district.

The Rev. Lester L. Boobar of Portland, Me., and Miss Margaret Currie of Saco, Me., both delegates from the Pine Tree State at the General Conference.

Miss Margaret Currie of Saco, Me., pins orchid on Mrs. John Wesley Lord at the dinner given in honor of Bishop and Mrs. Lord at the Denver Club during the General Conference.

"Negroes Are Ready"

"Mr. Parlin has spoken to us of pushing people around by actions we may take. In one sense every action taken by this General Conference pushes somebody around. The decision-making process in a democracy is a part of group discipline inviting self-discipline. May I respectfully remind the General Conference that, according to Mr. Parlin's statement, 16 out of 19 or 84 per cent of the Negro annual conferences voted against the Central Jurisdiction but were by vote pushed into it. And I use his phrase.

" 'Now after 21 years, we should set a goal to say what we mean about this situation. To set a goal, a flying goal with a time limit for the abolition and to announce to the world that this is our proposal. . . . I submit to you that 1964 would be too soon; 1972 would be a never-never land; that 1968 gives all of us in love and prayer and action, time enough to do our work, to achieve a goal if we desire earnestly to do so.' "

Dr. Noah W. Moore, Jr., a Negro minister from Philadelphia, summed it up thus:

"We Negroes are ready but are you ready to have us?" The delegates voted against setting the target date after more than four hours of debate.

The debate was emotional, so much so at times that Chairman Parlin accused delegates of "not talking substance but playing for newspaper headines."

"I don't think the press is going to be fooled," he said.

Jasper Machiri, a Negro mission teacher from Mutambara, South Rhodesia, told the conference the world was watching to see if Methodists practice what they preach about race equality.

He said that when race problems arise in other countries as they are now in South Africa, America is always the first to oppose unjust actions but when they occur in this country it is another matter.

Edwin L. Jones, a Charlotte, N. C., contractor, suggested wiping out the Central Jurisdiction and distributing its members in the West, North Central and Northeast sections of the country.

Circuit Judge L. S. Moore, of Centreville, Ala., president of the white supremacist Methodist Layman's Union, opposed the report of the Commission of Seventy, calling it a "back door approach to integration." He pointed out that both Alabama and Mississippi had state laws permitting churches to keep property if and when they withdraw from parent organizations. Dr. Case's motion was defeated by a substantial margin and the tired delegates adjourned to their hotels.

The General Conference adopted a budget of $15 million, most of which will go to missions, education, hospitals and other services.

The Conference voted to set the minimum at 900 delegates to a General Conference and the maximum at 1,400.

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Some of the bishops' wives at General Conference. Mrs. John Wesley Lord is seated in front.

Birthday Party of Dr. Schweitzer

The 85th birthday party breakfast of Dr. Albert Schweitzer in Lambarene, Africa, last January, is described in a letter written by Dr. Harold C. Case, president of Boston University. Dr. Case and Mrs. Case were in Africa on a Ford Foundation Grant in the interest of higher education. With them was their son, H. Robert Case, director of the Boston University Photo Service, who was permitted to take these exclusive pictures of a party honoring one of the world's greatest men.

Peanuts and plants were some of the numerous birthday gifts presented to Dr. Albert Schweitzer by natives at his Lambarene settlement in French Equatorial Africa recently. Dr. Schwietzer, who was marking his 85th birthday, and an assistant pour the peanuts into a large wooden box.
(Photo by H. Robert Case)

Today we are flying via Air France from Lambarene to Brazzaville, French Equatorial Africa. During the past sixty hours we have experienced a moving ceremony—the 85th Birthday of "Le Docteur Schweitzer." By some unexplained error, news camera men arrived as we departed; and though loaded with hundreds of pounds of professional gear, they will arrive across the Ogowe River on the hospital grounds by native perrogue, 30 hours too late. And, anyway, the order has been given that no pictures are to be taken today and tomorrow.

First, there appeared about one hundred persons from the Leper Village on the hill, where there are 250 lepers, plus their families; and—with resonant voices, and excellent harmony and happy faces portraying love for the Doctor—they sang tribal songs to him. Next Dr. Schweitzer walked to a concrete cover by the side of the dining room and received these simple, grateful people who bore gifts—the best they could provide. These included peanuts (or ground nuts as they are called), eggs (2 eggs in small pan), corn, jungle flowers, firewood in a large bundle with large yellow flowers resembling regal lilies festooning it, chickens, a goat, a model of a perrogue—the native boat—hand carved by a leper youth who has already lost his fingers and toes.

Blesses the Donors

With great dignity the Doctor received each gift—spoke a word to the donor, or tapped him lightly on the head. When all had presented themselves and their gifts, Dr. Schweitzer stood gallantly and said, "Merci beaucoup, mes enfants." It was a blessing and they departed to the village of lepers—renewed in spirit, if not healed in body.

At that moment, about one hundred boys from the French Protestant Mission came walking up the trail and stood beside Dr. Schweitzer's simple living quarters. He faced them, their leader gave the key, and they sang a hymn again with fine voices and rich harmony.

As they went down the hill reverently, French priests from the Catholic mission across the river came and stood while one priest addressed the Doctor expressing gratitude for the unique service of Dr. Schweitzer to the people of Gabon.

They disappeared down the trail and the French government officials in uniforms arrived for a formal greeting.

Next the Doctor walked alone and in regal manner toward the European patients building—straight and tall—helmet, shirt in white, khaki trousers, mended often, black shoes (the leather was cracked from age) and black bow tie (he owns only one tie). When told once that there are men who own a hundred neckties, he responded, "And only one neck?" The building is primarily for families of missionaries in Gabon. He stepped into each room and greeted each patient.

One unusual and unexpected event threatened to introduce a jarring note. Except for Mrs. Oberman, wife (widow) of a Dutch minister (she sheltered Jews in Holland throughout the war—and now is an important assistant to Dr. Schweitzer) it might have ruined the day.

Dr. Schweitzer, as you know, feels that perhaps his "Reverence for Life" doctrine, based on the conviction that there are universal ethical principles applying to all men in relationships with each other, must also extend to the relations between men and all living creatures.

Picture the surprise that occurred during the birthday breakfast when a bewhiskered, roughly-dressed man walked—without invitation or announcement—into the dining room where 36 persons (staff and visitors) were eating—breaking bread together "in Peace," around Dr. Schweitzer's board. He seated himself where a woman surgeon had been placed. Dr. Schweitzer looked startled, introduced himself. The stranger replied in French, stated his name and the fact that he was a professional, big game hunter.

The moment was a tense one. Then Mrs. Oberman said, "Perhaps this is providential for all of us. You have arrived on the Birthday of the man who formulated 'Reverence for Life' and I am certain that he would like to be evangelistic about life, talking with you for a few minutes." The tension was relieved.

Talks to Big Game Hunter

Dr. Schweitzer arose, strode out of the dining room, followed by the big game hunter and the others. In the yard he stood by the side of a pet baby gorilla and a chimpanzee. These animals are found injured or orphaned in the bush by the Africans and brought to the Doctor to heal or nurture. They receive such friendly treatment that when they are well or grown—and released—they refuse to return to the now terrifying forest—and insist on staying on the hospital grounds. There are saddle antelope, chimps, apes (monkeys) baboons, and gorillas, dogs, cats, goats, living among the people at the hospital. At this time, the Doctor explained his deep desire for the prevalence of "Reverence for Life," to the crude, rough game hunter listening attentively.

Incidentally this hunter is now killing rhinoceros, and selling meat to African villages, horns to collectors and carvers. He has recently completed a successful elephant hunt in the vicinity. Next he is going on an expedition to capture gorillas and chimpanzees alive. He sells them to zoos and to medical research institutes. He can supply two gorillas a month and virtually any number of chimpanzees. He told us that one of the places on earth where anthropoid ape population is most dense, is in Gabon. He hopes to sell apes to institutions in the U. S. A.

We walked the jungle trail to the Leper Village—and visited with the chief physician, a Japanese, Dr. Takaschi,

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A Boston University citation presented him on his 85th birthday is admired by Dr. Albert Schweitzer at a gathering in his office at Lambarene, French Equatorial Africa. Chatting with Dr. Schweitzer, from left, are Dr. Harold C. Case, president of Boston University; Mrs. Oberman, the widow of a Dutch clergyman who is now one of Dr. Schweitzer's assistants, and Mrs. Case. An unidentified person is standing.

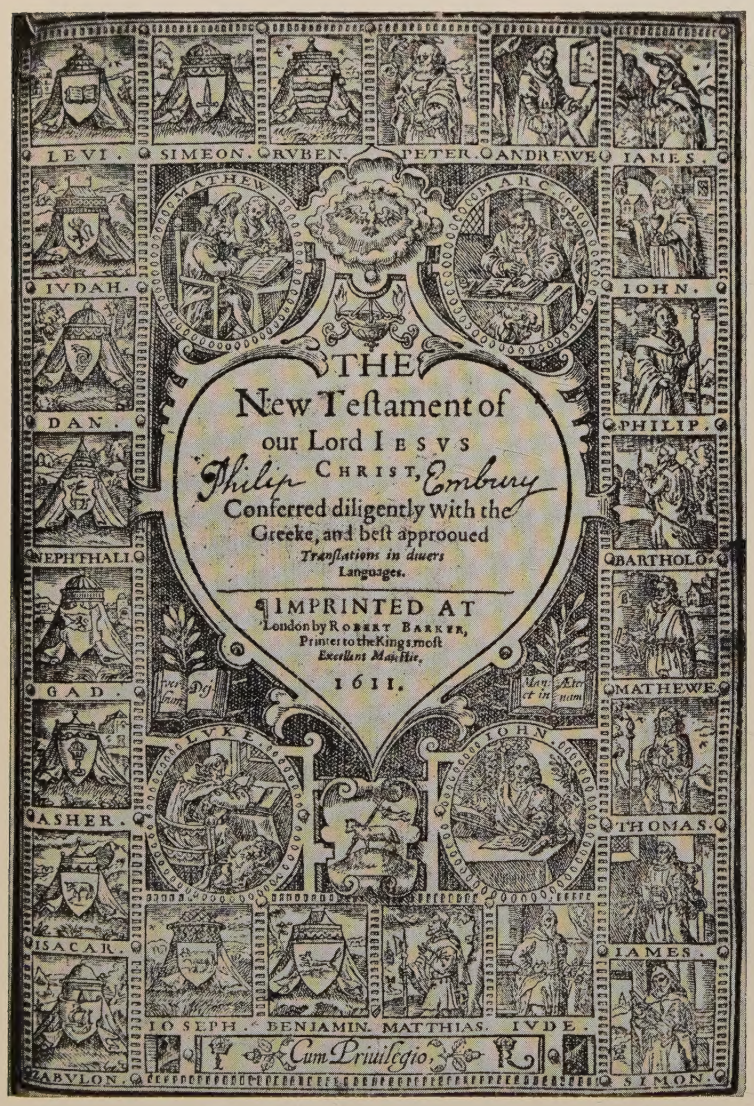
(Photo by H. Robert Case)

Philip Embury's Bible

by Arthur Bruce Moss

On June 2, 1760, 200 years ago, the Ship *PERRY* sailed from Limerick, Ireland, for New York in the American Colonies. Aboard was a group of young people from villages near Limerick. Their leader was the carpenter, Philip Embury, a Methodist local preacher under John Wesley. Most of the company were descendants of the sturdy German families who in 1710 had been settled on the County Limerick Estate of Lord Southwell. Devout evangelicals, they had been forced from their homes in Palatinate by religious persecution. Fortunate indeed were they to find such sanctuary.

Reaching that part of Ireland in the late 1740's, Wesley's itinerants were cordially received by the German emigrees. Methodist preaching and order developed so successfully among them that Wesley held Conference in Limerick, August, 1758. Philip Embury was then recognized as a local preacher to effective service.



Title page of the Embury Bible, now a treasured possession of the John Street Methodist Church in New York City.

The rapidly worsening economic conditions of the 1750's caused many of the younger generation in Ireland to look to the overseas Colonies. Would not their agricultural ability, and skill in the crafts, find prompt success in the New World? Some dared the hazardous venture, one unit being Embury's group on the *PERRY*. With him and his young wife (who had been Mary Switzer, a faithful Methodist) were their cousins Paul and Barbara Heck, and a total of about 40 relatives and friends. Most of them were of Methodist inclination, though not all. They reached New York on August 11, 1760—the first group of British Methodists to come to America under the leadership of a local preacher.

The eager young immigrants quickly integrated themselves into the life of the growing city. Their hope to attain a large grant of land was frustrated, apparently by lack of funds. Not until Thomas Ashton arrived from Dublin in 1769, a devoted Methodist, was the goal achieved. With his generous financial help, the rights were secured in 1770 to 8,000 acres located near Salem and Cambridge, New York, somewhat northeast of Albany. Meantime, Embury had established a Methodist Society in New York City in 1766, purchasing two lots on John Street and building a chapel thereon. This was the first congregation and Society of Methodists to be organized in America. The John Street property has been continued to this day in active church use by the John Street Methodist Church, American Methodism's oldest congregation.

With Ashton and Embury as co-leaders, a successful community developed on the grant above Albany. The location bears the name, Ashgrove, originally given to it in honor of the financial founder. Embury promptly organized the settlers into a Methodist Society, dating from 1770. The present Troy Annual Conference is proud to hold the historic location within its boundaries.

Embury died in 1773 as a result of an accident suffered while harvesting. In due time his widow married John Lawrence, a member of the original group from Limerick. Philip's son, Samuel, in his teens, went with his mother, now Mrs. Lawrence, to the vicinity of Prescott, Ontario. There they joined the Hecks, settling permanently together. Other Palatinate families had taken homesteads in the area, and these people became the nucleus of a strong Methodist Society whose record of brave devotion is the pride of the Canadian church.

In his early preaching in Ireland before coming to America, Embury had used his own Bible. This he brought with him to the New World. It was at the center of his personal and family devotional life. From it he preached to his newly established Society in New York City. With it he dedicated the chapel on John Street on October 30, 1768. The pulpit on which it then rested is preserved in the present John Street Church. Embury

ook this Bible to Ashgrove above Albany where it was in onstant use in the Society there. Upon his death in 1773, it was bequeathed to his son, Samuel, by whom it was treasured and constantly used for forty years.

The Rev. Fitch Reed of the New York Conference, serving his first appointment in 1813 on the Canada Circuit, came to the house of Samuel Embury. At the time of evening devotions the historic Bible was placed in his hands by his host. Startled to see Philip Embury's autograph on the New Testament title-page, Reed learned the Bible's story.

He induced Samuel Embury to sell him the old Bible for the price of a new copy. Having the Bible rebound, and introducing a page of formal authentication, Reed kept it in his library. But when he was appointed to the New York City West Circuit in 1833, he presented the Bible to John Street Church, since when it has been the most treasured trophy at the historic church. Visitors are thrilled to see and touch the sacred volume—American Methodism's oldest Bible.

Beyond the rich meaning it has for the Methodist Church, Embury's Bible is priceless as a book. The title-page declares its provenance—"IMPRINTED at LONDON by ROBERT BARKER, Printer to the King's most Excellent Majestie—1611." The year, 1611. is noted as the date of the King James Version of the Bible, so commonly held in use among English-speaking people to this day.

Embury's Bible, though printed in 1611, actually antedates the King James Version, being from a late printing of the earlier Geneva Translation. This Translation had been made in the 1580's at Geneva by a group of British scholars-in-exile. It was the first translation and publication of the entire Bible in English, and the first to present the text with the indications of chapter and verse divisions so familiar to us. The format for printing and binding was on a page size of approximately 7 x 10 inches, providing far greater ease in use than the huge pages of the earlier Wycliff and Tyndale versions. The Geneva Translation was received by Queen Elizabeth I at her coronation, and came into wide popular usage. It passed through several editions and printings. The worth and acceptability of the Geneva Translation is clearly shown in that Philip Embury personally revered and publicly used this copy in all his service as a Methodist local preacher, both in Ireland and America, the volume being actually 150 years old when he brought it to America.

The King James Version remained practically unchallenged in English usage throughout the world until the turn of our century. Its impact upon English literature, and all forms of Anglo-American culture, is incalculable. But it must ever be remembered that fully ninety percent of the text of the King James Version was taken unaltered from the Geneva Translation. Thus, in reading Embury's Bible, one finds the bulk of it to stand in the familiar wording of the King James Version. Then suddenly, one is startled by a vivid difference in phrase, or by the use of some unaccustomed word. The variant form often throws new light upon some well-remembered verse, and offers rich, unexpected meaning to the Scripture.

For 350 years English readers have thought of the trilogy of virtues in 1 Corinthians 13 as "faith, hope and charity," because that is the King James phrasing. However, the Geneva Translation (Embury's Bible) declares

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A HOSPITAL IS MANY THINGS—

It is operating room and X-ray machines, laboratories and recovery rooms, dietary kitchens, medical record rooms and solution rooms. The New England Deaconess Hospital has the most modern and complete equipment to offer the best care possible for its patients.

NEW ENGLAND DEACONESS HOSPITAL

Questions of Ecumenics for Methodists

by the Rev. Robert L. Shelton

World Council of Churches Ecumenical Institute
Chateau de Bossey Celigny, near Geneva, Switzerland

What happens to a Methodist when he sets out to study together with Christians from other denominations from all over the world? One result is a new look at the Methodist Church.

Another is a re-examination of the Bible. Another is the confrontation with many unfamiliar doctrines and ideas. Not least is the new look one is forced to take at himself as a Christian. Each of these things—and many more—have happened to this writer during his experience as a student at the Graduate School of Ecumenical Studies in Switzerland.

Now that this year's session of that school has reached its conclusion, it is time to ask questions. In attempting to pass on some of what happened in this session little more will be done than to raise some questions—the kind of questions raised for one Methodist student who doesn't have the answers, but may venture some of his thinking in regard to the questions.

Professor H. H. Wolf and his teaching staff at the Ecumenical Institute presented their charges with the theme "The Ministry and Ministries in the Life and Mission of the Church." It was natural that the beginning should be a consideration of the Biblical understanding of ministry.

From that study and what was to follow in confessional arguments about ministry, the Methodist, as was everyone present, was forced to take a long look at this own church's doctrine of ministry. The first thing to be discovered was a very real ignorance on the part of the student concerning a Methodist position on ministry, accompanied by an uneasy feeling of solace that many other Methodists, undoubtedly, were equally ignorant. What are we attempting to reflect in the form our ordained ministry has taken? What Biblical basis do we have for it? Of course we know that "deacon," "elder" and "bishop" are all good words of usage in the New Testament. Do we use them in the same way? Or is the "Biblical" question a relevant one in our day?

All of the confessions present admitted that a full explication of or basis for their own forms of ministry would not be found in a survey of the pages of the New Testament. The Methodist then has to ask, from whence comes my church's ministry? And he may have to give a not altogether satisfactory answer, but one which is true—"from the Church of England." The answer is not altogether satisfactory, for one reason, in that it only tells part of the story. What we have is a derivative from our "parent church" more in name, under present circumstances, than anything else. But then the Methodist feels a little twitch and hears a voice asking, have we been justified in taking over what is, on paper, the "three-fold ministry" of the historical Church, without accepting some of its theological presuppositions?

By means of ordination, we actually have only a "two-fold" ministry, referring to what is done by Bishops to elders-about-to-become-bishops as "consecration." But we have kept the titles and need to ask ourselves what they, both individually and all as a unit, mean. What, for instance, is our episcopacy? Is it not an ordination beyond that of an elder? Seemingly, the elder is the real mark of ordination, the real point of confirmation of charismata.

What, then, is a deacon? Is there an additional gift of the Holy Spirit which the elder receives that wasn't conveyed at deacon's orders? Our Discipline seems to say so, for it makes the Elder the one who is fully authorized to administer the sacraments. At this point one may begin to understand how confusing it can be for a Methodist to try to explain all this to one of a different persuasion—and then to explain it, with sufficient theological backing, to himself.

Let us return to the question, "what is our episcopacy?" The stock Methodist answer is that this is an administrative position, not one of ecclesiastical order. But we do set apart the Bishop by a very clear service of consecration—with the laying on of hands. Is our position one of trying to explain an awkward historical circumstance which gave us "Bishops" when we didn't really want them—or couldn't have them in the "proper succession"? Is there a theology, either explicit or implied, in the fact of our having an episcopacy? If so, what is it? If not, should we call them something else and avoid the hierarchical overtones inherent in an ecclesiastical structure which claims them?

And then, the other question—what is a deacon? Biblically, he is one who "serves," or "ministers." What really is the place of the diaconate in the Methodist Church today? Is it only a step along the way to "full" ordination—a sign of "membership on trial" in an Annual Conference? If so, it seems to be, in present circumstances, the giving of an ecclesiastical label to an organizational relationship.

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Why do we ordain deacons? What is it an ordination to—other than a convenient means of providing qualified persons to fill in the pulpits left over after the fully-ordained persons have all been assigned? And yet another question which, in this day deserves to be put to the doctrines and practices of any church—what is the ecumenical relevance of the diaconate? This student, an ordained Methodist deacon, found it rather difficult to explain just what his position really is to persons of different polity. And when some of us Protestants insist that a beginning-point in ecumenical progress is the "mutual recognition" of ministries, what are we asking to be recognized about our deacon? About our bishop? Where, really, does the elder clear the whole thing up?

These are questions forced upon one student—questions of ordination in the face of a bewildering array of theories of ordination propounded by varieties of Christian traditions. But they are questions that can be avoided neither in the "ecumenical conversation" nor in the theological conversation, each minister should carry on in his own mind and with his fellow Methodists. There are answers—good answers. Aren't there?

A great deal of the discussion at Bossey centered around the relationship of the "set-apart," ordained ministry to the laity. Once we agreed that the *whole people* of God have a ministry in Christ, we took separate ways in speaking of how the "professional" clergy prepares the "layman" for his ministry. A further problem is one known to all ministers—how to be the minister without being something that leaves the non-clergy insisting that the ministry of the Church is the "preacher's job."

When Paul speaks in Ephesians 4 of equipping the saints for service and ministry, what is he saying about the people doing the equipping—and about the real purpose of the "saints"? It seems that the doctrine of ministry that has developed through the centuries has weighed too heavily on the ecclesiastical tasks of the clergy and too lightly on the mission of all the priesthood of believers. The Methodist Church has laid stress on the ministry of all its members—from Wesley's classes to our present stewardship concept, which stands out as a special contribution to the total Christian tradition.

But the ordained minister still finds a frustration in seeing how he sees himself and his task and how his people see him and his task, particularly in relationship to their own. Are there some theological insights to be brought to bear in our tradition? We need to work on them.

It was especially interesting to a Methodist to see Wesley's "class" idea being carefully restudied in ecumenical study of current church problems. Faced with a fast-changing society, many are asking if there is not a necessity for new "structures" of church life on the local level. The "house church" idea being used in the Church of England was often referred to. Many other experiments, especially in relation to industrial life, were brought out and examined. Basic to many ideas, however, was the small group approach followed by Wesley in organizing his followers, and the approach being thought through in an increasing number of American churches today. This certainly does not answer all the problems—but it was encouraging to see the growing interest in it as a help in making the Church more relevant in the modern world.

A term heard often in the Graduate School, and spoken often in ecumenical gatherings is the "sin of our divisions." The assumption is that the Church as the Body of Christ is One, and to be divided is *sin*. This is an idea quite acceptable theologically but hardly considered on the practical level by the American churchman. What really, does the "sin of division" mean to American Protestants? Hasn't our division itself become a kind of virtue, a part of the "American way of life," a way of providing for the "natural differences in temperament" in different people? When cornered aren't we likely to suggest that division has been and is a "good thing"—for American independence, and democracy and all that? Meanwhile the churches of Asia and Africa tell us a divided Christian message means nothing to their non-Christians. The atheistic materialist points to our divisions as proof that man creates his religion to fit his various desires. This is not a comfortable question for those of us who consider the sixteenth century as the period which saved Christianity. But we still must ask, do we believe that the division of people claiming to be Christians is a sin? If we do believe it, what do we do about it?

One of the demands that the ecumenical movement puts to us is that we ask theological questions of and about ourselves. This isn't a task to be left to the few theologians who go to Faith and Order meetings. Every Christian is as much involved in the divided situation of our churches as the professional theologians. We need to know a lot more about ourselves—why we are Christians and why we are Methodist Christians. We need to expose ourselves to the questions and criticisms of our neighbors who are not Methodists, and not change the subject when the conversation turns to theology and church practices. If we don't know why our ministers do what they do, it's time we found out—in the company of those who do it a different way and are willing to ask the same questions.

This means study in the local community—study of an ecumenical nature. It's hard for ministers to help their people to be involved in this study—because the minister gets involved in his theological jargon and the layman gets left behind—and left out. But can't the study be done together, the minister working to understand it well enough to put it in the only terms in which it has meaning anyway—the terms the "saints" can understand and make a part of their study?

(Continued on page 18)

Trafco Asks Statement On Standards of Morality

The Methodist Television, Radio and Film Commission (TRAFCO) has asked the National Council of Churches for a statement "as soon as possible" that will present Christian standards of morality in motion pictures, radio and television. This action was taken at TRAFCO's annual meeting in Nashville March 10. The resolution said, in part, that "the motion picture has a powerful opinion-molding impact on its audiences both in this country and around the world and, therefore, the producers should be mindful of their responsibility to see that the influence is a constructive one, especially on the characters of children and youth."

News Summary of Methodist General Conference at Denver

"We have stayed together and our union has stood the strain of a real test."

These were the parting words of Bishop Gerald Kennedy, Los Angeles, as the 1960 General Conference of The Methodist Church ended May 7 in Denver, Colo., after 11 days and nights of debate, deliberation and legislation.

"It may be said by the future that this General Conference became fully aware that we are a world Church," added Bishop Kennedy, newly-elected president of the Council of Bishops.

The Church's top legislative and policy-making body, numbering 788 lay and clerical delegates from around the world, had considered 2,729 memorials (petitions) submitted by their fellow-Methodists, acted on scores of reports, listened to numerous speeches, examined the Church's structure, and sharply debated several controversial issues. The prevailing mood was "Let's get down to business."

Some of the major results of the action-packed 11 days:

—Heard the 20,000-word, traditional Episcopal Address read by Bishop William C. Martin, Dallas, Tex., reviewing the "State of the Church" and calling for renewed efforts on all fronts.

—Approved a four-year budget of approximately $114 million proposed by the Council on World Service and Finance.

—Received the recommendation of the Co-ordinating Council for a 1960-64 Quadrennial Emphasis, stressing several aspects of the Church's ongoing program, and referred it to the Council of Bishops for study and implementation. The bishops are to report this fall.

—Elected scores of bishops, other ministers and laymen to membership on general councils, boards and agencies of the Church.

—Merged three general boards—Temperance, World Peace, Social and Economic Relations—as a new Board of Christian Social Relations with headquarters in Washington, D. C.

—Adopted with relatively few changes, after more than two days of vigorous debate, the report of a special 70-member study commission, created in 1956, on the Church's jurisdictional system. The structure—five regional and one Negro jurisdiction—remains the same. Principal changes in the system have to do with the time and place of jurisdictional conferences, the transfer of bishops from one jurisdiction to another, etc.

—Adopted a Constitutional Amendment (No. 12), subject to ratification by Annual Conferences, to implement changes in the jurisdictional system.

—Created a 36-member Commission on Inter-Jurisdictional Relations to oversee the Church's continuing program aimed at eventual abolition of the Central (Negro) Jurisdiction, and achievement of a more inclusive church by promoting "interracial brotherhood through Christian love."

—Reiterated the Methodist position on race and suggested ways and means for improvement. However, one resolution which was adopted, commending students who picketed lunch counters for their non-violence and police forces for their "professional performance" in preventing chaos, was later referred to the Judicial Council for a ruling on whether it conflicts with the Articles of Religion concerning obedience to civil law.

—Increased the maximum membership of General Conference from 900 to 1400, comprising henceforth delegates to both the General and the Jurisdictional conferences.

—Limited bishops to 12 years' continuous service in an episcopal area after 1960.

—Increased from four to five the minimum number of bishops in each of the six jurisdictions in the U. S. which, in effect, means that every jurisdiction can elect an additional bishop this year if it chooses.

The Rev. Fred P. McGinnis of Anchorage, Alaska (left), is congratulated upon election as president of Alaska Methodist University, Anchorage, by Bishop A. Raymond Grant of Portland, Ore., president of the school's board of trustees. The election was at a board meeting in Denver held in conjunction with the quadrennial Methodist General Conference. Mr. McGinnis has been acting president of the school since last December, when the first president, Dr. Donald F. Ebright, resigned. (Religious News Service Photo)

—Accepted for a four-year trial a revised Book of Worship, postponing approval or rejection until 1964.

—Authorized the Commission on Worship to revise the Methodist Hymnal and submit its proposed changes to the 1964 General Conference.

—Made mandatory a Board of Christian Social Concerns in Annual Conferences, and a Commission in local churches.

—Reaffirmed the Methodist Church's relationship to the National and World Council of Churches, and endorsed a suggestion of the bishops calling for a "more thorough program of education in our churches" concerning "these agencies of Christian co-operation."

—Expressed concern at the practice of individuals and groups "endeavoring to silence the voice of the church and the voices of individual churchmen" in speaking on controversial issues, and reiterated Methodist recognition of freedom of speech, conscience and pulpit.

—Expressed regret that Methodists "contribute either money or leadership" to Circuit Riders, Inc., or other unofficial Methodist groups "which utilize the 'guilt by association' and 'fellow-traveler' approaches as they stir up unjustified suspicion and develop unfounded fears."

—Called upon "any organization which has charges or accusations to make against any Methodist to make them through our church courts."

—Restated Methodism's belief in the separation of Church and State, but pointed out that "twilight zones" involving government aid to education, hospitals, etc., present new problems. The new Board of Christian Social Concerns was directed to head a special study of the problems.

—Amended the Social Creed to make it more forceful at several points.

—Liberalized church law regarding conditions under which a Methodist minister may solemnize the marriage of a divorced person.

—Established a special Commission to study "The Christian Faith and War in the Nuclear Age," the findings and recommendations to be used in churchwide study programs.

—Reaffirmed the Methodist defense of birth control when "practiced in Christian conscience."

—Voiced support of programs of the United States and the United Nations providing economic and technical aid to needy countries, and urged Methodist leaders to back government efforts to channel surplus food to "many of our people and millions in other lands suffering from hunger."

—Urged Congress to liberalize immigration laws in order to admit more refugees displaced because of war or persecution.

—Requested the Board of Evangelism and Board of Missions to continue their "Mission to America" evangelistic and church extension efforts for four more years.

—Requested Methodists to increase their financial support of the Church's schools, colleges, universities and seminaries in view of the continuing rise in student enrollments.

—Received a report stating that a merger of Methodist and Evangelical United Brethren churches "is much closer in sight," but that progress toward union with the Episcopalians is at a standstill.

—Endorsed plans of the Board of Missions for special attention for the next four years to four new "lands of Decision"—Pakistan, Southern Rhodesia, Argentina and the 23 million Chinese scattered in Taiwan, Hong Kong and Southeast Asia.

Report No. 10 on the Committee on the State of the Church.

Freedom of Conscience

We express high appreciation of the courage of those men who in our historic tradition have stood, and do stand, for freedom of speech and conscience and who even prefer to follow conscience at the expense of personal physical freedom.

We make no effort to evaluate the legal procedures of the State of New Hampshire in the case of Dr. Willard Uphaus, a Methodist Christian brother of that state, but we commend the matter to the continuing attention of our Board of Social and Economic Relations (or its successor) for their consideration relative to these basic concepts of freedom.

A commission on ecumenical consultation was authorized by the Methodist General Conference, which concluded its 1960 quadrennial session in Denver, May 7.

Purpose of the 35-member group will be to receive and respond to communications received from the World Council of Churches, the National Council of Churches and other duly appointed agencies of these bodies and to report to the Council of Bishops and the General Conference on its deliberations and findings. It would also inform the church in regard to developments in the ecumenical movement.

The new commission will be created by the Council of Bishops.

Six bishops named to the commission at Denver were:

Bishop John Wesley Lord, Boston, Mass.
Bishop Nolan B. Harmon, Charlotte, N. C.
Bishop F. Gerald Ensley, Des Moines, Ia.
Bishop William C. Martin, Dallas, Texas
Bishop Prince Albert Taylor, Monrovia, Liberia
Bishop Gerald Kennedy, Los Angeles

The commission will also include one representative from each of the denomination's 12 theological seminaries, six pastors (one from each jurisdiction), six laymen (one from each jurisdiction), the executive secretary of the Association of Methodist Theological Schools, a representative from the Board of Missions, a representative from the Board of Education, and two members at large.

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Higher Call

Dr. E. Ray Speare, one of the grand old men of Methodism in New England, died Saturday night, April 9, at the Newton-Wellesley Hospital. He had been hospitalized since Feb. 8, when he suffered injuries in an auto accident.

Like his father before him, he was president of the board of trustees of the Newton Centre Methodist Church. He joined the church in 1882 and he had served as chairman of the finance committee, 1926; a member of the board of stewards, 1926; and president of the board of trustees since 1945.

He served as a trustee of Boston University for 51 years, as executive committee member for 43 years, and as treasurer for 29 years, retiring in 1954. Funeral services were held at the church on Wednesday, April 13.

As treasurer emeritus he was in his Bay State Road office nearly every day, lending the weight of his experience as a consultant. A successful industrialist, he remained active as chairman of the board of Exolon Co., of Tonawanda, N. Y., and Thoroid, Ont., which he founded in 1914. He was also chairman of the Alden Speare Sons Co.

He captained Boston University's first football team and he was widely known as a tennis and baseball player. He was one of those who introduced the game of squash racquets to this state.

He drove the first auto in eastern Massachusetts, an 1898 Hertel Motor Wagon, and helped to pioneer the motor industry. He was the first businessman to establish an industrial research fellowship. This was at the University of Kansas in 1907.

He served as treasurer of the Economy Food Products Co., of Cambridge; president of the Kezar Falls Bobbin Co., of Kezar Falls, Me.; and was president of the Colonial Service stations; and New England manager for the Galena Oil Co.

He saw the assets of Boston University rise from $1,846,171 in 1902 to $4,772,791 when he became treasurer, and to $21,999,520 before his retirement.

The Faculty Club of Boston University contains the E. Ray Speare Library. He donated the Alden Speare Memorial Library to Chelsea, Vt., in memory of his father who was born there. He was active in the Brookhaven School for Boys and the Community Health Centre in Chelsea and in the Crochet Mountain Rehabilitation Center for disabled children in Greenfield, N. H.

He was instrumental in helping the New England Deaconess Hospital in acquiring its powerful cancer X-Ray machine. He served Boston as president of the Chamber of Commerce.

He was born in Newton Centre on Sept. 21, 1872. He graduated from Boston University in 1894.

He married Dorothy Simmons, who was a class behind him at the College of Liberal Arts. She died in 1930. He leaves a son, Albert R. of Weston and a daughter, Mrs. Lucius E. Thayer of West Newton. Another daughter was the late Dorothy Speare, noted writer and singer. He also leaves five grandchildren and 11 great grandchildren.

Walter C. James, 67, bursar at Boston University for 33 years, died on April 9, at the Quincy (Mass.), City Hospital. A native of Lakeport, N. H., he graduated from Boston University in 1915. He served as bursar until 1956 when he became a research assistant in the Office of Planning and Development.

A charter member of the Boston University Masonic Lodge he was a member of Beta Theta Pi and Kappa Phi Alpha fraternities. He leaves his wife Ada (Taylor), a classmate at college; a daughter, Mrs. Priscilla Johnson of Westwood; a son, Philip N. of New York; and three grandchildren.

Funeral services were April 12 at the Wollaston (Mass.), Methodist Church. The Rev. James R. Duncan, pastor, officiated, assisted by the Rev. Victor V. Sawyer, pastor emeritus.

Elijah William Cunningham ("Bill"), famed reporter and sports writer, died on Easter Sunday, April 17, after a long illness. He was 64.

Born in Pattonville, Texas, on Feb. 11, 1896, the son of Mary Elizabeth (Roach) and Henry Albert Cunningham, he received his A.B. from Dartmouth College in 1920, where he was selected to the All-American football team. He married Doris Estelle Wilde on June 15, 1921. Their children are Lydia (Mrs. Sumner R. Andrews) and Marcia (Mrs. George S. Bissell).

Beginning his newspaper career with the Dallas, Texas *News* in 1921, he worked for the Boston *Post* from 1922-41 and had been with the Boston *Herald* since 1941.

He was a current-events commentator for Mutual Network, State Chairman of the National Fund, Infantile Paralysis Fund, member of the Joint Army and Navy Comm. on Welfare and Recreation, the Alumni Council of Dartmouth College, President of the New England Left Handed Golfers' Ass'n, and Director of the National Football Shrine and Hall of Fame. He served as a 1st Lt., Artillery, A. E. F. in World War I. His clubs were Phi Delta Theta, Casque and Gauntlet, Round Robin, Paleopetus, Union Boat Club, Dartmouth Club, Brae Burn Country Club (Boston), Dartmouth Club of New York, and the Overseas Press Ass'n.

The author of "The Kid Next Door." "The Pearl of Her Sex," and co-author of articles and fiction to national magazines, he was also a writer for motion pictures, a newspaper syndicate, and United Features.

His home was with his wife at 42 Sheffield Road in Newtonville, Mass.

Staley College in 1950 conferred on him the degree of Dr. Oratory (hon.), and in 1953 he received a Litt.D. from Norwich University.

Bishop John Wesley Lord said in tribute to the writer, "Bill Cunningham was a man of deep faith, reverence and humility. When hit and hurt by a dread disease he carried on with triumphant courage. His faith was manifest in concern for his family, a desire to help the little people, and the unnoticed among the masses of mankind, an intense love of country. He abhored sham, hypocrisy and intolerance. Bill died on Easter Sunday. In his life and friendship I found the intimations of immortality which we associate with our Christian faith. Our hearts go out in this time of separation and loss in love and sympathy to the members of his family."

Funeral services were held on Wednesday, April 20, at the Newtonville Methodist Church, with the Rev. Hamilton Gifford, pastor, officiating.

Attending the services were former newspaper associates, prominent sports figures, civic leaders, and many others who had known Bill personally or through his colorful writing.

Communion Service is Held at New London (Conn.) High School

In an address to 400 laymen at a Palm Sunday Communion service in the high school at New London, Conn., Bishop John Wesley Lord said that the greatest need of our nation and world today is the demonstration of the power and spirit of God in human life and integrity in the hearts of Christians.

"We are a nation of selfish people, so preoccupied with our own concerns that we have failed to minister adequately to the needs of others."

Bishop Lord made reference to the commissioning of the submarine *Patrick Henry* at General Dynamics Corp. Electric Boat Division on April 9. Bishop Lord said that the land needs Polaris subs and intercontinental ballistic missiles, but more than that it needs men and women with integrity and Christian character.

"As a nation," Bishop Lord said, "we have lost manners, virtue, freedom, power and inward happiness, forfeiting our ancient heritage bequeathed us by our founding fathers."

Bishop Lord stressed that America is no stronger than the character and integrity of the men placed in positions of confidence and trust. He warned that we have become a nation of casual people.

"It started with clothes, people not caring what they wore." "Then," he said, "people became casual about their manners, and in time it continued to religion.

"When you are casual about religion, you are casual about God. Then came a breakdown of national character, when there should have been integrity and strength," he said.

He stressed that manners mean having a considerate regard for others. "When we cease to have regard for others we cease to have regard for God and sacrifices of others in our behalf. As churchmen and Christians we have permitted the world around us to squeeze us into its own mold. Only as we realistically face up to this appraisal can we begin to understand the hostility towards us of many nations around the world and toward our emissaries when they

Palm Sunday Communion breakfast held at New London, Conn., high school cafeteria. Bishop John Wesley Lord was the principal speaker.

make their visitations. Self-indulgence is our besetting sin."

To combat this, Bishop Lord urged a program of austerity for America.

"We have the power to change this intolerable situation for the better," he said, "but we have taken refuge behind a spurious and weak fatalism, which we have substituted for what our parents called the providence of God.

"God summons us to tackle something beyond human resources that we may be driven to Him for help. We refuse by our unfaithfulness. As Christians we are to mold and shape the world about us into the image that God has planned for His world. If we fail God has no other plan for us."

Bishop Lord was introduced by the Rev. Percy F. Smith, pastor of the New London Methodist Church. The invocation was by the Rev. Dr. Philip W. Berwick, Uncasville Methodist Church pastor; and the invocation by the Rev. Allen F. Tinkham, Niantic Community Church pastor and minister's league president. Glen A. Robertson of Niantic, president of the Greater New London Area Federation of Churches, presided.

At the 11 o'clock worship service that followed the breakfast, Bishop Lord dedicated two memorial windows. One of these was given to the church in memory of Mrs. Rogers Gardner by her family and friends. The other window was dedicated in memory of the deceased members of the Woman's Society of Christian Service by society members. Bishop Lord preached the dedication sermon. The Rev. Percy F. Smith presided.

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How Church Bought New Organ

Enthusiasm of Blind Woman behind Windsorville Acquisition

A pricking conscience and the enthusiasm of a blind woman lay behind a unique organ dedication at the Windsorville (Conn.), Methodist Church on March 16. The service, arranged by the pastor, the Rev. Jeanette McGlinchey, came from the Methodist hymnal and was entirely in music except for the actual words of dedication.

District Superintendent Rev. Harvey K. Mousley, Mrs. Shirley Davis, secretary of the organ committee, and the Rev. Mrs. McGlinchey led the congregation in this part of the service. Mrs. Dorothy Baker, guest organist, played a short concert with music by Bach and Purcell. The sermon was "The Life of Christ" in song composed of carefully selected hymns sung by the congregation and the choir members singly and together directed and accompanied by the regular organist, Mrs. Marion Moberg.

The dedication climaxed an interesting series of events which began when a member of the congregation one Sunday morning heard the laboring and wheezing of the church's ancient organ. His conscience pricked for he had just purchased a new organ for his home. He resolved to put his organ up for sale if necessary and donate the receipts, over what he still owed on it, if the church could raise enough more to buy a new organ.

He consulted his organ dealer who told him about the "Buy a Key" plan. By this plan a chart with all the keys comes with the new organ and the keys are sold at ten dollars apiece until the organ is paid for. The man took the information to Mrs. Lillian McIntosh who caught the enthusiasm and translated it into action. Though handicapped by blindness she telephoned to business and professional people in the area to ask if they would buy keys if the Official Board agreed to buy a new organ. The response was so gratifying that by the time the matter came before the Official Board all but a few hundred dollars on the purchase price had been promised.

The Official Board named an Organ Committee, Mrs. McIntosh, Chairman; Mrs. Shirley Davis, Secretary; Mrs. Barbara Bryda; and Mrs. Lois Johansen, Organist and Director of the Junior Choir, and at that time temporarily the same for the Senior Choir. In an incredibly short time filled with letter writing, phone calls and hard work, the new Wurlitzer organ was completely paid for.

Thanks to the enthusiasm and ingenuity of a few and the generosity of many, the Windsorville Church will enjoy their new organ for years before it would have been possible, had the financial burden been entirely on the congregation.

A man whose conscience was making him think and a blind woman who was filled with enthusiasm, were the forces behind a unique organ dedication at the Windsorville, Conn., church on March 16. Left to right Mrs. Lillian McIntosh, chairman of the organ committee; Mrs. Marion Moberg, organist; the Rev. Jeanette McGlinchey, pastor; and the Rev. Harvey K. Mousley, Norwich district superintendent.

CAMBRIDGE MINISTER (Continued from page 3)

Illinois University with their professor and his wife. They were sociology majors and were visiting the South during their Spring vacation to study racial tensions. With the professor and his wife was their two-year-old child.

Nevertheless, despite the harmless nature of the luncheon, so well organized is the police espionage system, that within ten minutes two plain-clothesmen appeared and asked questions.

They disappeared finally, and everyone emitted sighs of relief. It appeared that they had decided that the luncheon was harmless and that there was no cause for interference.

But 40 minutes later, the police descended in force. They were accompanied by police photographers and movie men. They photographed the group together and then made individual "rogue's gallery" pictures of everyone there.

Police told them that they were being arrested on a charge of disorderly conduct. Actually, the police explained, they were very lucky to be arrested, inasmuch as a big mob of Negroes had gathered outside to attack the "white Northern agitators," for disturbing the peace of their city. Even the paddy-wagons were segregated.

The "mob," so-called, consisted of 150 colored people who has stepped out of the doorway of their homes, to see what the big army of police were doing in their neighborhood.

Like most Negroes in Alabama the appearance of the police causes fear and trepidation. The poor people appeared rather eager to take flight at the first alarm. Indeed they did take flight immediately when police told them to go inside their houses.

At the police station the prisoners were formally booked and placed in cells. The child was taken away from the professor and his wife and placed in another institution. Not until 9 o'clock were King and the others released on bail. It developed that it had been difficult to procure a lawyer to defend them. Finally one came forward. He said he was a friend of Willard Uphaus.

They were released in $200 bail and ordered to appear in court at 8.30 in the morning. The professor and his wife located their child only after a four-hour hunt of several institutions and a great deal of worry.

At 8.30 A. M. in the morning they appeared in police court but it was afternoon before the judge acted on their cases. Everyone was found guilty as charged, naturally, of actions, "calculated to provoke the breach of the peace."

The younger students were fined $50 and the older defendants including King, the professor and the Negro ministers were fined $100 and costs. One of the defendants was a French girl.

The cases were appealed and ultimately may reach the U. S. Supreme Court.

Mr. King hurried back to Boston and reached here about 2 A. M.

He called his pastor the Rev. Glenn Glazier of Cambridge, who gave a fervent "Thank God" that he had arrived back to Boston in safety.

EDITORIAL (Continued from page 2)

have drawn his garments about him —even "pass on the other side"—when he encountered injustice, and tyranny, and sin, and smugness, and buying and selling in the temple, and casting stones at a woman convicted of sin. He could, by all the standards of respectable society of his day, have remained silent, even condoned the status quo. Doubtless he could have gained honorable and comfortable place in the ministries of the temple, been accepted by the best people, have lived securely to an old and honored age. But Jesus chose to speak out in words that cut across the accepted mores and beliefs of his day. Jesus could not have kept "sweet and golden silence" and been the Christ. Silence might have made him a high priest, but not a Saviour. Silence might have saved him from Gethsemane and the crucifixion; but his silence would not have achieved the Resurrection, nor the salvation of mankind.

Jesus had to "speak out" if he was to do the will of his Father. His silence would have been treason to the mission upon which he was sent to earth. Centuries before him, the prophets of Israel had to speak out their convictions even when it meant persecution and banishment. And many Christian martyrs since have gone to untimely deaths because not to speak out would have been treason to their beliefs and to their Master.

And in our day? I am convinced that any professing Christian—minister or layman—who keeps silent concerning the injustices, the exploitations, the idolatries, the sins, the hungers, and the crimes against human personality that he finds at his doorstep and abroad in the world, is a traitor to his church and to his God. The silent Christian, the silent church will never help bring the Kingdom of God to rule the earth.

Some of my friends say the pulpit has abandoned prophecy. I hope not. But I am equally concerned that the lay Christian does not abandon his witnessing. It is the layman's non-silence that must finally win men to Christ, that must overcome the evils of the world. Ministers cannot do it alone.

I have been troubled recently by the word of a bishop (in England) that when his clergy have nothing to say from the pulpit, they resort to additional communion services and more dependence upon rituals. I hope the bishop has erred in his observations.

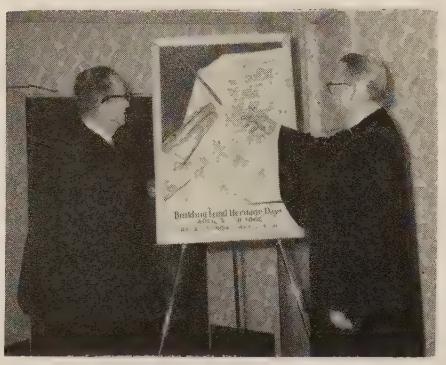
—W. W. Reid

Building Fund Heritage Drive Launched at Old South Church

Old South Methodist Church in Reading, Mass., has launched a drive for $100,000 to complete payment on its beautiful new educational building, consecrated a year ago.

As it struggles to raise this money, the church, under its able pastor, the Rev. John Snook, is also expanding its educational program, and has bought a more adequate parsonage.

On April 3, Bishop John Wesley Lord visited Old South and preached at the morning worship service. The campaign was called the Building Fund Heritage, pointing as it does to posterity, and committees of members canvassed the parish for funds to complete payment on the building.



The Rev. John Snook (left), pastor of Old South Methodist Church, Reading, and Bishop John Wesley Lord are shown inspecting a new Building Fund Heritage Chart used in connection with Canvass Sunday on April 3.

Ebba Ebbeson, superintendent of the Junior Department at Old South Methodist Church in Reading, is shown preaching in the new Junior Chapel.

FROM OUR READERS

(Continued from page 1)

GOALS is a highly deserved recognition of outstanding ability. This is a great honor and a greater responsibility for Dr. Wriston. Likewise our great Church should be congratulated that such leaders have had their roots in a Church that seeks to serve the whole man.

Many of us who knew Dr. Henry L. Wriston have not been surprised in the very efficient service his son has rendered for some years in the field of Christian Education and Human relations. He will be associated in this Commission with men who have given outstanding service to their Country. Here again, our President has created a Commission above politics and with deep concern for the tasks before them.

Let Methodists everywhere thank God for the creation of this Commission, made up of outstanding Americans whose serious endeavor will be given to our Country's GOALS for national activities that shall make America the efficient leader among the Nations for "one World" of peace. Here as never before Methodists have a call to prayer that God will inspire America to achieve His purpose.

If I have brought "Coals to New Castle" no harm to be thinking along the same lines. We enjoy the HERALD very much thanks to your fine work.

Very cordially yours,
REV. JAMES M. GAGE
Coventry, Conn.

ECUMENICS

(Continued from page 11)

The last influence of study with the World Council of Churches to be mentioned is an increased awareness of the meaning of "inter-church aid." (The importance of this concept is such that a major department of the World Council of Churches has it for its name.) It has finally hit home to this student what Paul was up to when he went around collecting money for the Jerusalem church. No doubt the church there needed money, but something much greater was involved. In bringing together the resources of the scattered communities, Paul built a church!

The part played by the American churches in "inter-church aid" has long been one of "giving something" to those poor churches "out there." Only a few of our churches have made an effort to benefit from the churches "out there," through staff personnel from other countries, through study of "younger churches" to learn of the treasury of the spirit they have to offer us. American churches need to learn *how* to *receive*, and provide the opportunity for the joy of giving to churches in other parts of the world. We have been inclined to be thankful that God has chosen "us" to receive his material benefits in order that we might share a small part of them with the less fortunate brethren—without making the needed effort to see how they too have been blessed and to open ways of receiving from them as well. God's children are agents of his gifts to one another at all times, never with just one part as an agent to the others. The kinds of gifts we have to share with one another reach far beyond the material benefits that have occupied our mission consciousness for some time. The ecumenical movement is providing us a special means of rediscovering this truth, among many others, about the interrelationship of all Christians.

We have a rich opportunity open to us in the growing ecumenical movement—and American Methodists have a leading role to play in it. That role will best be played when it becomes well imprinted on our consciousness and our consciences that it is not only a God-given opportunity, but an imperative as well. The Body of Christ is One.

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Bishop Lord Anniversary Speaker at Orono, Me., Methodist Church

The 125th anniversary of the chartering of the Orono (Maine), Methodist Church was highlighted by an address on Wednesday evening, March 23, by Bishop John Wesley Lord, resident bishop of the Boston area of the Methodist Church. The anniversary observance also included a Service of Remembrance on Sunday morning, March 20, in the church sanctuary with the Rev. Robert E. Allten, pastor of the church, using as his sermon topic, "The Holy Sacrament of Memory."

In his address entitled "The World Has Need of You," Bishop Lord said, "The seat we occupy at a lunch counter in a five and ten cent store now, tests our humanity as it tests our Christianity," in pointing our symptoms of man's refusal to heed an answer to his modern day ills through God.

"God is calling us to build a greater humanity in which all His children shall be treated with dignity and respect due a child of God. But we conduct our Senate filibusters and build our foolish barricades, insisting that we must eat our hamburgers as whites and blacks but never as human beings, members of the human race," he stated.

The bishop spoke out against America's self-indulgence. He said America needs a program of austerity. "We have not yet suffered enough.

"Our garbage cans convict us," he said. "The average American family wastes more food than the average Indian family has to eat. We build our surpluses while the rest of the world starves and hates us for what appears to be lack of concern for their needs. We have become casual about our clothes, manners and our religion and human responsibilities."

He spoke out against "status seekers" in the church as well as in other activities. He called on Methodists to help lead the way back to order, love, discipline and truth.

Some 200 persons attended the service at which the bishop spoke and later, the reception in the church vestry.

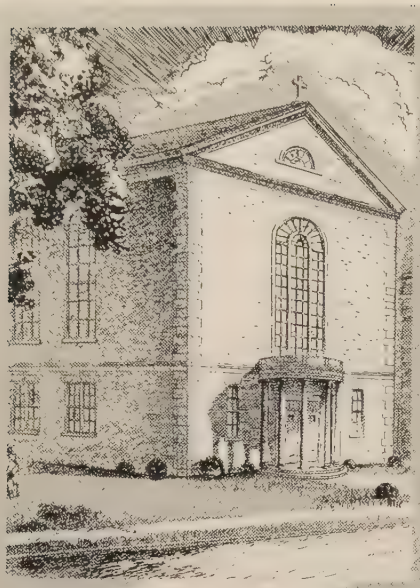
During the Service of Remembrance on March 20 men and women who joined the church 50 years ago or more were presented certificates. Seven were present to receive the certificates. Names of the non-resident members who have been on the membership rolls for 50 or more years were read.

Memorial gifts recently presented to the church were dedicated at the Service of Remembrance.

A history of the church, co-authored by Clarence A. Day and Phyllis Stewart, was delivered to the church families. The history was

(Continued on page 21)

Principals at the 125th anniversary observance of the Methodist Church in Orono, Me. Left to right Bishop John Wesley Lord, the Rev. Elwin L. Wilson, superintendent of the Bangor, Me., district, and Mrs. Wilson; the Rev. Robert E. Allten, minister of the Orono church and Mrs. Allten; Dr. J. Thomas Pedlow, layleader and Mrs. Pedlow.



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GENERAL CONFERENCE 1960

(Continued from page 5)

The increase in World Service of $3 million means that each Methodist will be asked for $1.53 a year as compared to $1.20 a year during the past four years. This, of course, is in addition to the regular church budgets. The amount varies from one section of the country to another.

The salary of bishops was increased from $12,000 to $15,500. Dr. Ralph Sockman, 71-year-old pastor of Christ Methodist Church in New York City, who has held that pastorate for more than 43 years said:

"We should see that all salaries are raised," (referring to the small salaries of ministers). "We must bring proper dignity to these local pulpits and give these men encouragement."

A constitutional amendment was voted so that the jurisdictional Conferences shall meet at such time and place as the preceding session of the General Conference, or its delegated committee by a two-thirds vote may determine and "that this General Conference invite the Jurisdictional Conferences to hold their 1964 conferences at the time and place of the 1964 General Conference."

Another constitutional amendment was passed calling for the transfer of bishops from one jurisdiction to another when such transfer has been approved by two-thirds of the members on the episcopacy to the jurisdiction where the bishop is going, where it has not been disapproved by two-thirds vote of the committee on the episcopacy out of which the transfer is to be made and where the bishop involved has consented.

The General Conference voted to take title to the 18 acres of ground in Washington, D. C., at the corner of Massachusetts and Nebraska Avenues, adjacent to American University and Wesley Seminary. The Church holds title to this valuable tract through the Board of Temperance and through the initiative of Bishop John Wesley Lord.

The Conference placed a 12-year limit to the service of any bishop in one residence. No service before 1960 will be counted.

The quadrennial emphasis called for the spiritual reassessment of the church "Man's Dilemma—God's Love and Power."

Changes in the Book of Worship tending toward the more formal pattern set by John Wesley were suggested. No request for final adoption of the revised Book of Worship will be made until 1964.

The Board of Temperance, Board of World Peace and the Board of Social and Economic Relations were merged into the new board of Christian Social Concerns. It was voted to elect quadrennially, a general secretary and three associate general secretaries and a staff treasurer on nomination of the executive committee. The new general board will include the following divisions: the Division of Temperance and General Welfare; the Division of Peace and World Order; and the Division of Human Relations and Economic Affairs.

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New England Deaconess Assn. Elects Officers for 1960

Allister R. MacKay of Boston was elected president of the New England Deaconess Association at the annual meeting at the General Theological Library.

Other officers are Ralph B. Emery, vice-president; Lewis M. Hollingsworth, honorary treasurer; Robert W. Pope, treasurer, all of Boston; Louis J. Kirsch, assistant treasurer, Waltham; the Rev. William H. Duvall, executive director, Boston, and Malcolm W. Chase, Belmont, clerk.

Elected to the executive committee, Dr. Edson G. Waterhouse, Chairman; Mrs. Charles E. Frizzell, Boca Raton, Florida; Mrs. John H. Newton, Newtonville; Mrs. Robert W. Pope, chairman of the home committee, Brighton; Mrs. Ariel Wood, Wilmington; the Rev. Ernest R. Case, Belmont; Dr. Harold P. Freeman, Somerville; G. Arthur Horn, Chestnut Hill; the Rev. William J. Ogle, Natick; Roy M. Robinson, Boston; Henry W. Webster, Waban; the Rev. Roland Junkins, Auburndale; Dr. Guy H. Wayne, Watertown; Dr. Willard C. Arnold, Reading; Dr. Clarence F. Avey, Springfield, and Dr. Ira J. Roberts, Worcester.

Elected as Members of Corporation:

Mr. Warren Carberg, Shaw St., Medway, Mass; Rev. Ernest R. Case, 421 Common St., Belmont; Mrs. Malcolm W. Chase, 32 Warwick Rd., Belmont; Mr. Malcolm W. Chase, 32 Warwick Rd., Belmont; Mr. Vincent P. Clarke, 27 State St., Boston, Mrs. George A. Clemow, 119 Marrett Rd., Lexington; Mrs. Edgar H. DeGraeve, Hemlock Rd., Sudbury; Rev. William H. Duvall, 141 Milk St., Boston; Mr. George Eisenberg, 32 Gordon Rd., Needham; Mrs. Ralph B. Emery, 15 Kenmore St., Newton Centre; Mr. Ralph B. Emery, 15 Kenmore St., Newton Centre; Rev. John D. Erb, 74 Harvard Ave., Brookline; Dr. Harold P. Freeman, 88 College Ave., W. Somerville; Mrs. Charles E. Frizzell, 1230 Northeast Ct., Boca Raton, Fla.

Mr. Arthur Gregorian, 28 Lenox St., W. Newton; Rev. Esther A. Haskard, Columbia Falls, Maine; Mr. G. Arthur Horn, 23 Miner St., Boston; Rev. Roland Junkins, 37 Hancock St., Auburndale; Mr. Louis J. Kirsch, Jr., 57 Cherry St., Waltham; Mr. Allister R. MacKay, 9 Lockeland Rd., Winchester; Mrs. John H. Newton, 610 Watertown St., Newtonville; Rev. William J. Ogle, 33 Florence St., Natick; Mrs. William J. Ogle, 33 Florence St., Natick; Mrs. Robert W. Pope, 1960 Commonwealth Ave., Brighton; Mr. Robert W. Pope, 1960 Commonwealth Ave., Brighton; Mrs. Webster H. Powell, 7 Craigie Cr., Cambridge.

Mrs. Roy M. Robinson, 78 Erie Ave., Newton Highlands; Mr. Roy M. Robinson, 78 Erie Ave., Newton Highlands; Mrs. Lyle Thorpe, 42 Chestnut Ave., Medford; Dr. Edson G. Waterhouse, 92 Mt. Auburn St., Watertown; Mrs. Edson G. Waterhouse, 92 Mt. Auburn St., Watertown; Mrs. Henry W. Webster, 131 Upland Rd., Waban; Mr. Henry W. Webster, 131 Upland Rd., Waban; Mrs. Ariel R. Wood, 36 Columbia St., Wilmington; Mrs. Wendell Yeo, 11 Brae-Burn Rd., Newton; Dr. Wendell Yeo, 11 Brae-Burn Rd., Newton.

On April 3, at the Wesley Methodist Church in Springfield, Mass., a panel of five Wesley members presented the opportunities for careers in their vocations to about seventy members of the church's three youth groups and their leaders.

Those representing possible career choices were John Byam, chemistry; Miss Antoinee Borek, nursing; Mrs. Lois Johnson, teaching and Christian life service; Ralph Hastings, engineering; and Miss Dorothy Paine, secretarial science.

ORONO ANNIVERSARY

(Continued from page 19)

presented to the church families as a gift from one of the parishioners.

Church records show that the raising of the Methodist Church took place August 23, 1833. The church was completed and pews sold in June, 1834. The Rev. Joshua Hall preached the sermon and dedicated the new church to the worship of God.

Preceding Bishop Lord's address letters were read from the following former pastors of the Orono Methodist Church and their wives: the Rev. and Mrs. Chauncey D. Wentworth of Eliot; the Rev. and Mrs. Alfred G. Hempstead of Penny Farms, Fla.; the Rev. and Mrs. Herman D. Berlew of Scotia, N. Y.; and Dr. Harold C. Metzner of Providence, R. I., also from a former assistant pastor, the Rev. Lawrence Porter of Portland.

The Rev. Elwin L. Wilson, superintendent of the Bangor District of the Methodist Church, also a former pastor, introduced Bishop Lord.

Their membership at St. Andrew's Methodist Church in Jamaica Plain, Mass., totals 100 years. Mr. and Mrs. Arthur W. Mayer are shown receiving a Bible from Henry W. Weber, chairman of the board of trustees. At the extreme left is the pastor of the church, the Rev. James E. Pender.

Lincoln, Me., Church Honored by State Council of Churches

The First Methodist Church of Lincoln, Me., was awarded a certificate of merit by the Maine Council of Churches last April. At left is Thomas Ryder, lay speaker, and right, the Rev. Richard Arnold, minister. The certificate of merit was posted on the church bulletin board.

The First Methodist Church of Lincoln, Maine, was honored at a banquet held at Stodder Hall on the University of Maine campus in Orono, Maine, on Wednesday, March 30. The occasion was the awarding of certificates of merit under the program of progress and achievement in town and country churches sponsored by the Maine Council of Churches.

The program suggests standards of growth for churches in communities with a population under 6,000. The Lincoln church was selected because of its excellent overall organization and activity in worship, education, and social service.

A large representation including 51 persons from the church, headed by the minister, the Rev. Mr. Richard Arnold, was present for the award. Thomas Ryder, a lay speaker, and active church leader, received the award on behalf of the church. Bangor District Superintendent, the Rev. Elwin L. Wilson, and Mrs. Wilson, and Mr. Arnold's associate minister, the Rev. Richard Hetzel, and Mrs. Hetzel, were the guests of the Lincoln delegation.

The Rev. Dr. Mervin M. Deems, President of the Maine Council of Churches and Dean of Bangor Theological Seminary, presented the certificates to twelve churches from the state of Maine, chosen by the council's Town and Country Commission as outstanding churches. Methodist churches at Cape Porpoise, Milo, and Kezar Falls were among the twelve.

Name of Church Changed

The Community Methodist Church of Portsmouth, N. H., will be the official name of St. Paul's Methodist Church, effective June 5. The change was approved at the fourth quarterly conference at the parish house April 1.

New Pastor at Revere

The Rev. Neal Floyd Fisher, who will receive his bachelor of sacred theology from Boston University this June, was named pastor of the First Methodist Church on Beach St., Revere, effective Feb. 14. Announcement of his appointment was made by Dr. Willard Arnold. The new minister is a native of Indianapolis, Ind. While studying at Boston University the minister served as assistant pastor at the Harvard Epworth Methodist Church in Cambridge.

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Annual Dinner Meeting of Goodwill Associates

The annual dinner meeting of the Goodwill Associates of Morgan Memorial Charles Hayden Goodwill Inn, was held on Thursday evening, April 28, in Holden Hall, 81 Shawmut Ave., Boston.

Keynote speaker was the Hon. Judge John J. Connelly, presiding justice of the Boston Juvenile Court.

The Goodwill Associates rally the interests of more than one hundred business, clergy and civic leaders who take a personal interest in the boys in the Hayden Goodwill Inn and its educational and rehabilitational program.

Others taking part were Dr. Emil M. Hartl, founder and director of the Hayden Inn, which has helped more than 7,500 boys in the past 28 years; Philip A. Brancucci of Cambridge, toastmaster; John B. Moreland, newly-appointed resident manager of the Inn; and Robert J. Straley of Newton, Vice-President of the Goodwill Associates.

)R. SCHWEITZER

(Continued from page 7)

Dr. Albert Schweitzer is in a pensive mood as he fingers his chin while talking to a French big game hunter, at right, who came to Lambarene unexpectedly on the occasion of Dr. Schweitzer's 85th birthday.
(Photo by H. Robert Case)

/ho came thirteen months ago, and has endeared himelf to all the villagers (lepers and their families—who ve together on the hospital compound and sometimes or many years until it becomes their *only* home). These illagers think of him as "Father." All of his staff asistants are lepers. They work together in the clean, ell-equipped, but simply-constructed leprosy laboratory. f the lepers come to him early in the disease they can ow be *definitely* and permanently cured. Otherwise, heir lives can be extended and their suffering eased. 'hey live with hope, greet one happily, do some crafts. Ve saw a youth whose fingers and toes are gone, who has een marvelously rehabilitated. He makes typical African rums, hand carved and with antelope skin heads.

MBURY'S BIBLE

(Continued from page 9)

ne third word to be "love." We should always remember nat "love" stands in the older English translation, being ne correct counterpart of the Greek word Paul used in is Letter. The King James editors sadly mutilated the ext by substituting "charity" throughout this important hapter. It may well be that this was done to placate the atholic party of the day be employing a word derived rom "caritas" of the Vulgate (Latin) Version. In this onnection one should read pages 72-79 in Dean Luther . Weigle's "The English New Testament" (Abingdonokesbury Press, 1949).

Embury's Bible is recorded as one of the less than 5 so-called "Breeches Bibles" in America. This very rare dition takes its popular name from the use of that urious word in Genesis 3: 7—"and they sewed figge ree leaves together and made themselves breeches."

The style of the Geneva Translation frequently resents charming phrases, and is often more direct and actual than is the King James Version. In Embury's ible the last clause of Psalm 23 is—"and I will remain long season in the house of the Lord."

Several interesting instances occur in the elements f the Passion story. In Matthew these are found: the aviour's encomium of the one who anointed him (26: 12) -"she did it to bury me"; and the word of the priests to ne soldiers (22: 14)—"And if the governor hear of this, e will persuade him, and save you harmless."

In John's Gospel the word to Philip (14: 9) begins with a positive statement rather than a rhetorical question—"I have been so long time with you, and hast thou not known me, Philip?" On the Sunday evening after Easter the word to Thomas is searching and direct (20. 27)—"Put thy finger here and see my hands, and put forth thy hand and put it into my side, and be not faithless but faithful." As we read these glowing words, in the phrasing of Embury's Bible, we pray that we also shall "be not faithless but faithful."

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Coffee Break Evangelism

by Harold Rogers

During the past twenty years the coffee break has become an accepted part of American life. In factories, in offices, in stores, in mines, in forests and fields, in homes, wherever people are, once—and usually twice—a day work stops and everyone from the messenger boy to the president of the company pauses for a ten or fifteen minute coffee break.

Frankly, I enjoy it. I look forward to it. On those days when I am unable to take a coffee break, I have the feeling that I have missed out on something—mainly a few minutes of informal fellowship with those with whom I am associated.

And yet, having cast my vote in favor of the coffee break, I would still have some reservations about it.

Think for a moment if you will about the average coffee break as we know it. What are the main topics of conversation?

Wouldn't you put people high on the list? The majority of us talk about people. But how do we talk about them?

Perhaps we should be guided by these lines:

"There is so much good in the worst of us
And so much bad in the best of us,
That it hardly becomes any of us
To speak ill of the rest of us"

And then, don't we talk about things? After all we're human so naturally we talk about things.

But, during a coffee break, how long has it been since you have heard someone say, "I have an idea."

It has been said, "Until a man has been used by an idea he has not begun to accomplish great things."

Well, what kind of an idea?

If you are a doctor, it might be an idea for combating disease.

If you are a salesman, it might be an idea for selling your product.

If you are a writer, it might be an idea for a new story.

If you are a Christian, it might be an idea for witnessing to someone for Christ and the Christian way of life.

Evangelism at Work

Let me illustrate. Not long ago a preacher in the western part of the United States went to call on a prospective member, a woman who had not been attending church, who had never been baptized, who, to the best of his knowledge, was not even church-minded. To his surprise, almost immediately after he had entered the home, she said, "I have been wanting to be baptized and come into the church."

When he looked amazed, she said, "This isn't a sudden decision. You see, my mother-in-law and I have coffee together several afternoons a week. Lately, she has been talking to me about making a commitment to Christ. I'd like what she has (I guess you'd call it a way of life); but, whatever it is, I'm ready to become a Christian and identify myself with the church."

A mother-in-law had an idea. She demonstrated with her life that she had something, some inner resources, and then she found a natural situation—over a cup of coffee—to talk with her daughter-in-law about the most important decision a person can make.

There is a second coffee break story which comes to mind.

A few years ago a preacher went to a new appointment. One of the first things he did was to check the membership rolls. Little by little, he managed to match names and faces. His was not a large church, about 400 members, but there was the name of a man that troubled him.

Nearly everyone, it seemed, knew this man. He was a well-liked businessman. But everyone with whom the preacher talked said it was of no use to call on him. There had been a time when he came to church, but it had been so long ago, and he was so skillful at promising visitors that he would come back and then forgetting all about it, that everyone had given up.

With that discouraging background, the preacher began calling on the businessman. At first, he received the usual stock excuses for not attending church and promises to do better, but without any apparent results. The preacher didn't argue or condemn, but he was persistent. Every few days, in mid-morning or mid-afternoon, he would stop in at the businessman's office; and they would go out for coffee. Every day he prayed for that man by name, prayed that God would show him the way to give the right kind of witness. Always he spoke to God about the man before he spoke to the man about God.

Then, one day while they were having coffee, the businessman said, "You'd really like to know why I no longer come to church?" The preacher said, "If you'd care to tell me."

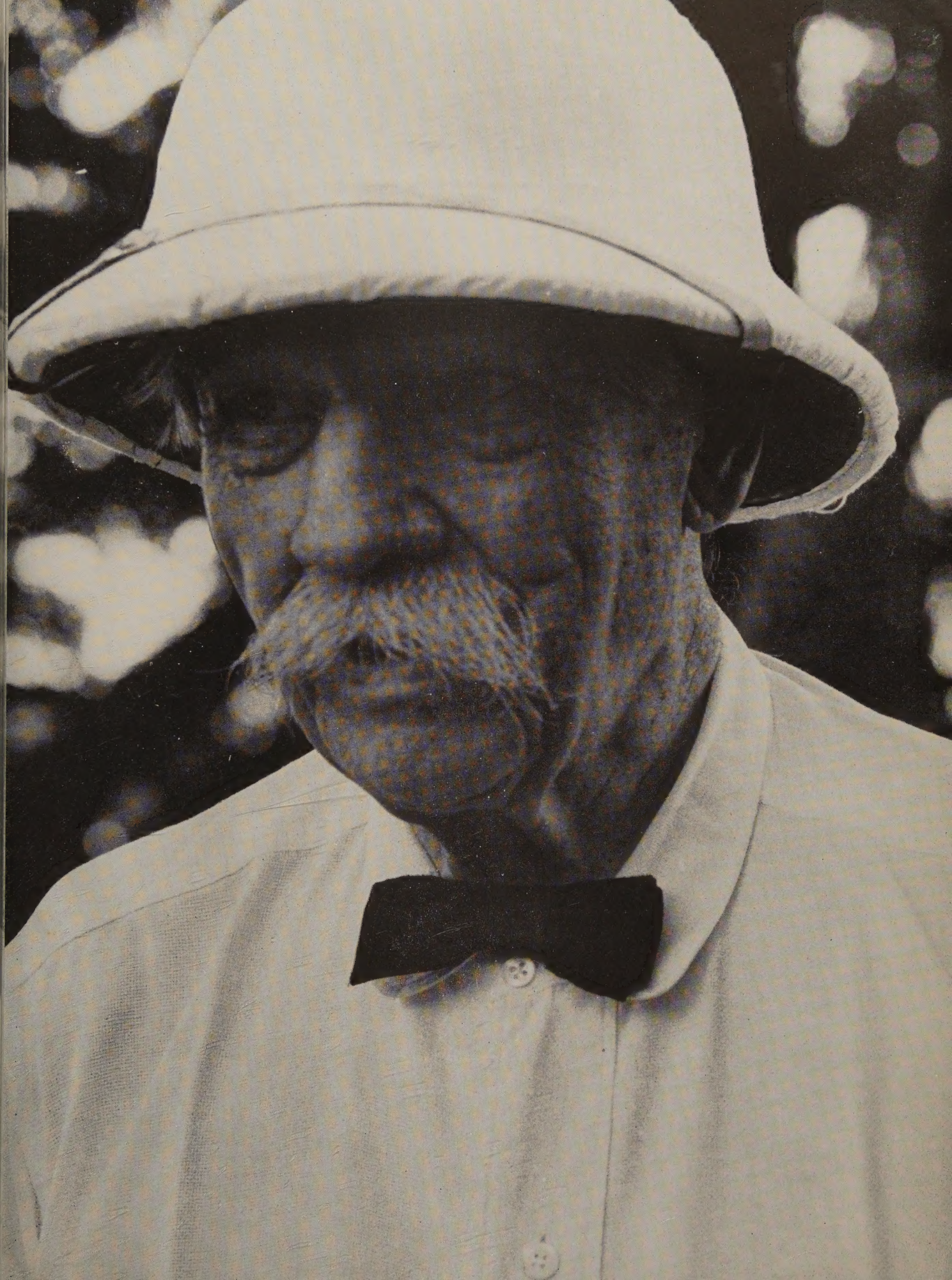
"Well," said the businessman, "I'm an alcoholic. Not many know it, but I do; and I know that an alcoholic has no place in church."

The preacher smiled—and he can smile with his eyes as well as his mouth. "That's where you're wrong," he said. "Church is exactly where you belong." And then he added, "Anytime you feel the need of a drink, call me. We'll go to the church together, and there at the altar we'll see the thing through."

Now there have been some setbacks, but there have been some great victories. The businessman still hasn't entirely licked his problem, but at least he knows that the preacher and the church are in there with him shoulder to shoulder helping him face up to the fight he has to make.

Here's an idea. Supposing—just supposing that each one of us would find someone who has never made a commitment to Christ. Supposing we would start taking that person with us for coffee. And supposing that every day we prayed for him by name. How long do you think it would be before we would have the opportunity to say, "There is something I want to share with you. . ."? And then we would talk about Christ and Bible reading and prayer and what it *really* means to be a Christian.

I have an idea that it would be one of the most worthwhile experiences and experiments anyone of us ever had. Our coffee break would pay the biggest kind of dividends.



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